

him, knows, praised of many, all  
 births; him,  
 the mighty, ail men<sup>1</sup> invoke at all times,  
 seizing the  
 ladles (for the oblation).

13. May MAGHAYAN, the wealthy, the  
 slayer of  
 VRITRA, stand before us as our defender in  
 battles.

14. At<sup>2</sup> the time of the exhilaration of  
 the *Soma*,  
 sing, according to your hymns<sup>3</sup> with a loud  
 voice,  
 your<sup>3</sup> wise hero INDRA, the humbler of enemies,  
 the  
 strong the ever worthy to be praised.

15. (INDRA), invoked by maury<sup>4</sup> speedily<sup>4</sup>  
 give me  
 wealth; give riches, give abundance of  
 food in  
 battle.

^rarga iv. jg. (We praise thee), the lord of all  
 riches, the  
 subduer of this obstructor waging  
 (attacks), —  
 speedily give us abundant <sup>5</sup> (wealth).

17. I desire the coming of thee, the  
 mighty one ;

<sup>1</sup> Sayana takes *vis we manuskdh* as "all the  
 priests, adhwaryus,  
 etc., associated with, men," *sarve \*py*  
*adhwarywddayo manushya-*

<sup>2</sup> Sama Yeda, I. 3. 2. 3. 3.

<sup>3</sup> Sayana takes ^*vah a&~yuyam*, or as  
*yushrndkam Jitaya*.  
*Vaclo yathd* he explains as "in the *gdyatri* or  
*trishtulji* metre."

Benfey translates it, "im wahren Sinne des  
 Worts." *Ndma*

Sayana explains, but apparently without any  
 necessity, *satrndm*  
*ndmakam*, cf. Benfey's Gloss, *vrishandman*. The  
 St. Petersburg

Diet, takes it as simply "freilich, gerade."

<sup>4</sup> It is curious that Sayana seems to have

misread the *atha* of  
the text for *adya*.

<sup>5</sup> Here again Sayana seems to read *adydpi* or  
*apyadya* for  
*atyaiha*. -*Ati* should however be connected with  
the obscure  
word *kripyatah*.